Secretary of 785,426 votaries.

What is the necessity for this master majority to resure to secret organization against such a minority? I put it fairly: Would they organize at all against the Esthoics and naturalized citizens, if the Catholics and naturalized citizens, if the Catholics and naturalized citizens were in the like majority of numbers and of wealth, or if majorities and minority? I put it fairly: Would they organize at all against the Esthoics and naturalized citizens, if the Catholics and naturalized citizens were in the like majority of numbers and of wealth, or if majorities and minority? I put it fairly: Would they organize at all against the Esthoics and naturalized citizens, if the Catholics and naturalized citizens were in the majority of natives and of wealth, or if majorities and minority? I put it fairly: Would they organize at all against the Esthoics and naturalized citizens, which is the necessity of natives to guard have discussion know nothing of its designs and operations and early the put of the liberty of conscience. If there is any essence in American Evolution made a new era of liberty to done the free is any essence in American for opinion and the liberty of conscience. Is it now proposed that we shall go back to the deeds of the dark ages of cespotism—the savored is the freedom of opinion and the liberty of conscience. Is it now proposed that we shall go back to the deeds of the dark ages of cespotism—the sand were devery eaction. The colonies were blackened by the blood of every human regrets and hinds of profession alone exception. The colonies were blackened by the colonies and were dyed red with the blood of intolerance. The American Revolution made a new era of liberty to done the times of th incl organization to aefend the faith. Are they united in it? Do they favor or countenance it among their flocks? To what end? In the name of their religion, I sek them—Why not rely on God? And do the Know-Nothings imagine that the pride and love of country are so dead in native hearts, that scoret organizations are necessary to beget anew-born patriotism to protect us from foreign influence? Now, in defense of our people, I say for them that no people apon earth are more postetzed with nationality as a strong passion than the freemen of the United States of North America. Nowhere is the filial and domestic tie stronger, nowhere is the tie of kinship more binding, nowhere is there more amor loco—the love of country—nowhere is any country's romance of history more felt, nowhere are the social relations on a better moral foundation, nowhere is there as clear identity of parentage and offspring, nowhere are sous and daughters so "educated to liberty," nowhere have any people such certainty of the knowledge of the reward of vigilance, nowhere have they such freedom of self-government, nowhere is there such trained hatred of kings, lords and aristocracies, nowhere is there more self-dependence, or more independence of the Old World or its traditions—in a word, nowhere is there a country whose people have by birthright a tithe of what our people have to make them love that land which is their country, and that pot which is their home! I am an American—a Virginian! Prouder than ever to have said, "I am a "Roman citizen!" So fair from Brother Jonathan wanting a national feeling, he is justly suspected abroad of a little too much pride and bigotry of country. The Revolution and the last war with Great Britain tried us, and the late conquest of Mexico found us not wanting in the sentimentality of nationalism. Though so young, we have already a dialect and a mannerism, and our customs and our costume. A city dardy may have his coat cut in Paris, but he would fight a Frenchman in the cloth of his country as quick to-day as

When we were as weak as three millions, we When we were as weak as three millions, we relied largely on foreigners by birth to defend us and aid us in securing independence. Now that we are twenty-two millions strong, how is it we have become so weak in our fears as to apprehend we are to be deprived of our liberties by foreigners? Verily, this seemeth as if Know-Nothings were reversing the order of things, or that there is another and a different feeling from that of the fear arising from a sense of weakness. It comes rather from a prond consciousness of overweening strength. They was strong rather, and would kick, like the proud grown fait. It is an exclusive, if not an aristocratic feeling, in the true sense, which would say to the friends of fat. It is an exclusive, if not an aristocratic feeling, in the true sense, which would say to the friends of freedom born abroad:

in the true sense, which would say to the friends of freedom born abroad:

"We had need of you, and were glad of your aid, when we were weak, but we are now so independent of you that we are not compelled to allow you to enjoy our republican privileges. We desire the exclusive use of human rights, though to deprive you of their common enjoyment will not enrich us the more, and will make you 'poor indeed!"

But not only is it leveled against foreigners by birth, but against the Pope of Rome.

There was once a time when the very name of Papar frightened us as the children of the nursery. But now, now! who can be frightened by the temporal or coclesiastical authority of Pius IX? Has be got back to Rome from his late excursion? Who are his body-guard there? Have the lips of a crowned head kissed his big toe for a century? Are any so poor as to do his Italian crown any reverence? Do not two Cathelle powers, France and Austria, hold all his dominion in a detestable dependency? What army, what revenue, what diplomacy, what church domination, in even the Catholic countries of the Old or the New World, has he? Why, the idea of the Pope's influence at this day is as preposterous as that of a gunpowder plot. I would as soon think of dreading the ghoet of Guy Fawkes.

No there is no necessity, from either oppression or

World, has he? Why, the idea of the Popes influence at this day is as preposterous as that of a gunpowder plot. I would as soon think of dreading the ghost of Guy Fawkes.

No, there is no necessity, from either oppression or weakness of Protestants or natives. They are both free and strong; and do they now, because they are rich in civil and religious freedom, wish, in turn, to persecute and exclude the fallen and the down-trod-den of the earth? God forbid?

Second: But there is not only no necessity for this secret political organization, but it is against the spirit of our laws and the facts of our history. Some families in this republic render themselves ridiculods and offensive too, by the vain pretensions to the exalting accidents of birth. We in Virginia are not relidom pointed at for our double F. V. so ancestral arrogance. But whoever thought that a pretension of this sort was soon to be set up by exclusives for the republic itself? Some of the ancient European people may boast of their "protoplasts," and of their being themselves "antochtones;" that they had fathers and mothers from near Adam, whom they can can name as their first formers, and that they are of the same unmixed blood, original inhabitants of their country. But who were our protoplasts? Euglish, Irish, Scotch, Germans, Dutch, Swedes, French, Swiss, Spanish, Italian, Ethiopian—all people of all nations, tribes, complexions, languages and religious? And who alone are "antochtones' here in North America? Why, the Indians! They are the only true matters. One thing we have, and that more distinctly than any other nation: we have our "propagats? Euglish, Irish, Scotch, Germans, Dutch, Swedes, French, Swiss, Spanish, Italian, Ethiopian—all people of all nations, tribes, complexions, languages and religious! And who alone are "antochtones' here in North America? Why, the Indians? They are the only true matters. One thing we have our "propagata", except of the contral and the very bour of our birth as a people. We need recursion: we were the prop

cuting for opinion's sake. Oppression of opinion he most odious of the abominations of the Old

where, and again, as of old, men shall be burdened by their births, and chained for their opinions? I trust that a design of that intent will remain a secret buried forever.

I have said this organization was against the spirit of our laws. Our laws sprang from the necessity of the condition of our early settlers. They brought with them from England their Penares, the household gods of an Anglo Sanon race, the liberties of Magna Charta, the trial by jury, the judgment of the peers, and the other muniments of human dignity and haman rights secured by the first English Charta. These, foreigners brought with them from Europe. Here they found the virtues to extend these rights and their muniments. The neglect of the mother country left muniments. The neglect of the mother country left them self-dependent and self-reliant until they were therroughly taught the lesson of sif government—that they could be their own soversipes, and the very experience of despotism they had once tasted made them hate tyrants, either elective or hereditary. Their destitute and exposed condition trained them to hardy habits, and cultivated in them every sterner virtue. They knew privation, fatigae, endurance, self-denial, fortitude, and were made men-at-arms—cautious, courageous, generous, just, and trusting in God. They had to fight Indians, from Philip, on Massachusetts Bay, to Powhatan, on the River of Swans. And they had as meanlored continent to subdue, with its teening soil, its majestic forests, its towering mountairs, and its unequaled rivers. Above all things they acceled population, more fellow settlers—more foreigners to emigrate, and to aid them in the task of foundars of empare at before them, to open the forests, to level the halls and raise up the valleys of a girnt new country. Well these foreigners gave the world a new trath of freedom. Taxtion without representation was tyramy. But these foreigners gave the world a new trath of freedom. Taxtion without vepresentation was tyramy. But these foreigners gave the world as a b

There is the proof that they valued the naturaliza-

There is the proof that they valued the naturalization of foreigners and the immigration of foreigners
hither, and that they desired apprepriations, new appropriations of land, for immigrants.

Another complaint was, that they had appealed in
vain to "British orethrea." They said:

"We have appealed to their notice justice and magnanimity,
and we have conjured them, by the ties of our common kindred,
to disavour them compations, &c. They, too, have been deaf
to the voice of justice and consequinity. We must, therefore,
acquisee in the necessity which denounces our separation, and
hold them as we hold the rest of maskind, enemies in war, in
peace, nicula."

There is proof, too, they

There is proof, too, that nativism can't always be

There is proof, too, that nativism can't always be relied on to help one's own countrymen, and that brethren and kindred and consanguarity will fail a whole people in troubleg just as kinship often fails families and individuals in the trials of life.

"And" helty, 'for the support of this declaration, with a firm reliance on the protection of Divine Provisence, we matually pieds to each other own lene, our fortunes, and our seared home.

There was tolerance, there was a firm reliance on the same one God; there was mutuality of piedge, each to the other, at one altar; and there was a common stake of sear fice—"lenes, fortures, and honor." And who were they? There were Hancock the Paritan, Penn the Quaker, Rutledge the Hagnenot, Carroll the Catholic, Lee the Cavalier, deferson the Free-Thinker. These, representatives of all the signers, and the signers representatives of all the signers. Oh! my countrymen, did not that "pledge" bind.

and the rigners representatives of all the people of all the colonies.

Oh! my countrymen, did not that "pledge" bind them and us, their heirs, forever to Faith and Hope in God, and to Charity for each other—to tolerance in retigion, and to "mutuality" in political freedom! Down, down with any organization, then, which "dewonces" a "separation" between Protestant Virginia and Catholic Maryland—between the children of Catholic Cerroll and of Protestant George Wythe. There the names stand together among "the signatures," and I will redeem their "mutual" pledges with my "life," my "fortune," and my "sacced "henor," "so far as in me lies—so help me Almighty "God!"

"benor," "so far as in me lies—so help me Almighty
"God!"
I think that here is proof enough that "foreigners"
and Catholics both entered as material elements into
our Americanism. But before the 4th of July there
were laws passed of the highest authority, to which
this secret organization is opposed.

On the 12th of June, 1776, the Convention of Virginia passed a "declaration of rights." Its fourth
section declares. "That no man or set of men, are en"titled to exclusive or separate emoluments or privi"leges from the community, but in consideration of
"public services; which not being descendible,
"neither ought the offices of magistrate, legislator,
"or judge to be hereditary."
Now, does the Know Nothing organization not
claim for the "native born" "set of mea" to be entitled to exclusive privileges from the community as

titled to exclusive privileges from the community as against naturalized and Catholic citizens; and thus, by virtue of birth, to inherit the right of election to the offices of magistrate, legislator, or judge, which are not descendible? They set up no such claim for the individual person native born, but they do set up a quality for nativity, to which, and to which alone, they claim, pertain the privileges of eligibility to offices. titled to exclusive privileges from the commun

offices.

Again: Does this organization not violate the 7th section of this declaration of rights, which forbids "all power of suspending laws, or the execution of "laws, by any authority without consent of the re-presentatives of the people, as injurious to their "rights, and which ought not to be exercised?" When the laws say, and the representatives of the people say, that Catholics and naturalized citizens shall be tolerated and allowed to enjoy the privileges of citizenship and eligibility to office, have they organized a secret power to suspend these laws and to

shall be tolerated and allowed to enjoy the privileges of citizenship and eligibility to office, have they organized a secret power to suspend these laws and to prevent the execution of them, by their sole authority, without coasen to the representatives of the people? This declaration denounces it as injurious to the rightsof the people and as a power which ought not to be exercised.

Again: Does not this organization annul that part of the 5th section of this declaration which says: "That no man shall be deprived of his liberty, except by the law of the land, or the judgment of his peers!" This don't apply alone to personal liberty—the freedom of the body from prison—but no man shall be deprived of his franchises of any sort, of his liberty, in its largest sense, except by the law of the land or judgment of his peers—the trial by jury. Has, then, a private and secret trabunal a right to impose qualifications for office, and enforce their laws by test oaths, so as to deprive any man of his liberty to be elected?

Again: Is this organization not an imperium imperio against the 14th section of this declaration, which

To against the 14th section of this declaration, which says:
"That the people have a right to uniform government, and, therefore, that no government separated from or independent of the government of Virginia, ought to be exceted or established within the limit thereof."

It is not a generament, but does it not, will it not, politically govern the portion of the people belonging to it, differently from what the portion of the people not belonging to it are governed by the laws of Virginia!

Virginia! It does not adhere to the "justice and mod"cration" inculeated in the 15th section of the declaration. And, lastly, it avowedly opposes the 16th
section, which declares
"That religions or the duty which we owe to our Creator, and
the manner of discharging it can be directed only by reason and
american, but by force or violence; and therefore all men are
speally entitled to the free exercise of religion according to the
dictates of conscience; and that it is the mutual duty of all to
practice Ciristian forbearance, love, and charity toward each
other."

equally entitled to the free exercise of religion according to the circutes of exactions; and both of a the matual duty of all to practice Christian forbarrane, here, and charrif treard each other."

But this organization not only contravenes the rules of our Declaration of Independence and rights, but it is in the face of a positive and perpetual stante, now made a part of our organic law by the new Constitution—the act of religious freedom—passed the 16th of December, 1785. Against this law the Know-Nothing order attacks the freedom of the mind by imposing civil incapacitations. It thus stends to beget habits of by pocrisy and meanness; it attempts to punish one religion and to propagate another "by coarcion on "both body and mind." it assumes domnion over the faith of others; it "sets up its own opinions and modes of thinking as the only true and intallible;" it makes our "civil rights to have a dependence on "our religious opinious;" it "deprives citizens of "their natural rights by proscribing them as unworthy

"the public confidence, by laying upon them an incapa"city of being called to offices of trust and emotument,
"unless they profess or renounce this or that religious
"opinion:" "It tends to corrupt the principles of that
"religion it is meant to encourage, by helping with a
"monopoly of worldly honors and emola ments those
who will externally profess and conform to it;" it
lacks confidence in truth, which "is great and will
"prevail, if left to berself, that she is the proper
and sufficient antagonist to error, and has nothing to
fear from the conflict, unless by human interposition
disarmed of her natural weapons—free argument and
debate—it withdraws errors from free argument and
debate and hades them in secret, where they become
damperous, because it is not permitted freely to contradict it.

dangerous, because it is not permitted freely to contradict it.

Let it not be said that this is a restraining statute upon Government, and is a prohibition to "legislators and rulers civil as well as ecclesiastical." If they even are restrained by this law, a faction, every private organization, or order, or individual, is restrained. The Know Nothings will hardly presend to the power to do what the Government itself and legislators, and rulers, civil as well as ecclesiastical, dere not do. If such be their pretension, they claim to be above the law, or to set up a higher law—then, sic colo, to compel a man to frequent or support any religious worship, and to enforce, restrain molest, or burden him, or "to make him to "suffer" on account of his religious opinions or belief; or to deprive men of their freedom to profess, and by argument to maintain their opinions in matters of religion, and to make the same deminish enlarge, or affect their civil capacities. No, when our Constitutions forbid the legislators to exercise a power, they intend that no such power shall be exercised by any one.

cired by any one.

Not only is the law of Virginia thus liberal as to

Not only is the law of Virginia thus liberal as to religion, but also as to naturalization.

So far as "Krow-Nothiogysm" opposes our naturalization laws, it is not only against our statute policy but against Americanism itself. In the it is especially anti-American. One of the best fruits of the American Revolution was, to establish for the first time in the world, the human right of expatriation. Prior to our separate existence as a nation of the earth, the degroiting of the Old World had made a law upto themselves, whereby they could hold for time in the world, the human right of expatristion. Prior to our separate existence as a nation of the earth, the despoints of the Old World had made a law unto themselves, whereby they could hold forever in chains those of mankind who were so unfortunate as to be born their subjects. In respect to birthright and right of expatriation, and the duty of allegance and protection, and the law of treason conward headsheld to the ancient dog ma, "Once a citizen alse sys "a citizen." If a man was so miserable as to be born the slave of atyrant, he must reman his slave forever. He could never renounce his ill is too birthright, could never expatriate himself to seek for a better country, and could never for wear the allegiance which bound him to his chains. He might emigrate, he might take the wings of the morning and fly to the atterment parts of the earth-might cross seas and continents, and put occases and rivers, and lakes and mountains, he ween him and the throne in the shadow of which he was born—and he would still "but drag a length" ening chain." Still the despoint mutith pursue him, find and bind him as a subject slave. If America becknowed to him to fly to her for freedom, and to give her the cunning and the strength of his right arm to help amelicrate her huge proportions and to work out her grand destiny, the tyrant had to be asked for passports and permiss in to expatriate. But they came—lo! they came! Our laws encouraged them to come. Before 176 Virginia and all the coronies encouraged immigration. It was a necessity as well as a policy of the whole country. Early in the Revolution the kings forces hung some of the best blood of the colonier under the maxim, "Once a citizen always a citizen." They were traitors if found fighting for us, because they were once subjects. Washington was obliged to hold hostages to pievent the application of this barbarous doctrine of tyranny. At last our struggle ended, and our independence was recognized. Gerge III was compelled to renounce our allegiance to him, though we

otherwise:

First: That he shall bave declared, on oath or affirmation, before the Supreme, Superior, District, or Circuit Court of some one of the States, or of the territorial districts of the United States, or a Circuit or District Court of the United States, three years (two years by act of May 26, 1824.) at least before his admission, that it was his bona fide intention to become a citizen of the United States, and to renounce forever all ellegiance and fidelity to any foreign prince, potentate, State, or sovereignty, whereof such alien may at the time be a citizen or subject

Second: That he shall, at the time of his application to be admitted, declare on oath or affirmation, before some one of the courts aforesaid, that he will support the Constitution of the United States, and that he doth absolutely and entirely renounce and adjure all allegiance and fidelity to every foreign prince, potentate, State, or sovereignty whatever, and particularly, by name, the prince, potentate State, or sovereignty whereof he was before a citizen or subject; which proceedings shall be recorded by the clerk of the court.

Thurs: That the court admitting such alien shall be satisfied that he has resided within the State or Ferritory where such court is at the time held one year at least; and it shall further appear to their satisfaction that during that time he has behaved as a man of a good mored characer, attacked to the principles of the Constitution of the United States, and well disposed to the good order and hoppiness of the same: Provided that the oath of the applicant shall in no case be allowed to prove his residence.

Fourth: That in case the alien applying to be ad-

the cath of the applicant shall in no case be allowed to prove his residence.

Fourth: That in case the alien applying to be admitted to citizer ship shall have borne any hereditary title, or been of any of the orders of nobisty in the Ku gdom or State from which he came, he shall, in addition to the above requisites, make an express renuclation of his title or order of nobility in the court to which his application shall be made, which renunciation shall be recorded in the said court: Provided that no alien who shall be a native, citizen, denizen, or subject of any country. Sta, e, or sovereign, with whom the United States shall be at war at the time of his application, shall then be admitted to be a citizen of the United States.

The act has other provisions, and has since been

his application, shall then be admitted to be a citizen of the United States.

The act has other provisions, and has since been modified from time to time. This statute had not operated a legal lifetime before Great Britain again asserted the dogma, "Oace a citizen always a citizen!" The base and cowardly attack of the Leopard on the Chesapeak, at the mouth of this very bay, in sight of the Virginia shore was made upon the claim of right to seize. British-born subjects from on board our men-of war. The star spangles banner was struck that day for the last time to the detectable maxim of tyransy. "Once a citizen always a citizen!" It must not be forgotten that it was upon this doctrine of despots that the real of scarch was founded. They arrogated to themselves the prerogative to search our decks on the high seas, and so seize those of our crews who were born in British dominions. In 1812 we declared the last war. For what? For "free trate and sallors" rights"—that is, for the right of our saturalized-cutizen sailors to sail on the high seas, and to trade abroad free from search and seizure. They had been required to "renounce and abjure" all "allegiance and fidelity" to any other country, State, or sovereign, and particularly to the country, State, or sovereign, and particularly to the country, State, or sovereign them to fulfill their obligations to us of allegiance and fidelity to the United States. How protect them!

By snahling them to fulfill their obligations to us of allegiance and fidelity by making them free to fight for our flags, and free in every sense, just as if they

had been born in our country. Fight for us they did; naturaiized, and those not naturalized, were of our crews. They fought in every sea for the flag which threw protection over them. from the first gan of the Constitution frigate to the last gun of the boats on Lake Pour chartrain, in every battle where "cannow mosts were each other greeting." And years sealed, in the blood of dead and living heroes, the eternal American principle—"The "right of expatriation, the right and duty of naturalization, the right of expatriation, the right and duty of naturalization, the right of the flag of "treecom, and the reciprocal duties of allegiance and protection." And does a party—an order or what not, calling itself an American party—no oppore, and call upon me to oppose, these great American gant fighting the lost war of independence against Great Britains! Never! I would as soon go back to washwing in the mire of European serdoum. I won't do it. I can't do it. No. I will lie do wa and rise up a native American for, and not against, these impensable American truths. Nor will any true American, who understands what Americanism is, do otherwise. I put a case:

A Prussian born subject came to this country. He complied with our naturalization laws in all respects, of notice of intention, residence, oath of allegiance, and proof of good moral character. He remained continuously in the United States the full period of five years. When he had fully filled the measure of his probation, and was consummstely a naturalized citizen of the United States, he then, and not until then, returned to Prussia to exist an aged father. He was, unmediately on his return, seized, and forced into the Landwehr, or militie system of Prussia to this very bour. He applies for protection to the United States. He ken, and not until them, telurned to Prussia to exist an aged father. He was, into the very bour laws encouraged him to come to our country, and here he was allowed to become naturalized, and to that en required to resure and to a superior of to you which we allowed him to adjure and renounce, is inconsistent with his political obligation, his allegione, which we required him to awear to the United States; he has sworn fidelity to us, and we have, by our laws, pledged protection to him. Such is the issue. Now, with which will the Know-Nothings take sides? With the King of Prassis against our naturally states.

oned to him to fly to her for freedom, and is given her content entire the strength of the right arm of better models and the strength of the right and better the content of the properties and to work out her content of the properties and the work out her content of the properties of the properties of the properties. But they came the state properties in the properties of the properties zens who may be recourged. The three alternatives are presented: our present policy—liberal and just, and telerant and equal; or the European policy of holding the toess of native-born slaves to the grindstene of tyranny all their lives; or odious distinctions of citizenship tending to social and political aristocracy. I am for the present laws of naturalization.

As to religion, the Constitution of the United States, as to rengoo, the Constitution of the United States, art 6th, sec 3, especially provides that no religious test shall ever be required as a qualification to any office or public trust under the United States. The State of Virginia has, from her earliest history, passed the most liberal laws, not only toward naturalization, but toward foreigners. But I have said enough to show the spirit of American laws and the true sense of American maximum.

Third: Know-Nnothingism is against the spirit of e Reformation and of Protestantism?

Third: Know-Nothingism is against the spirit of the Reformation and of Protestantism? What was there to reform? Let the most bigoted Protestant enumerate what he defines to have been the abominations of the Church of Rome. What would be say were the worst? The secrets of Jesuitism, of the auto dafe, of the monasteries, and of the numeries. The private penalties of the inquisition's scovenger's daughter. Priscription, persecution, bigotry intolerance, shutting up of the Book of the World. And do Protestants now mean to out-Jesuit the Jesuits? Do they mean to strike and not to be seen!—to be felt and not to be heard!—to put a shudder upon humanity by the mask of mutes? Will they wear the Monkish cowis? Will they inflict penalties at the polls without reasoning together with their fellows at the hustings? Will they precribe!—persecute. Will they bloat up themselves in that bigotry which would burn non-conformists! Will they not tolerate freedom of conscience, but doom dissorters, in secret conclave, to a forfeiture of civil privileges for a religious difference? Will they not translate the Scripture of their Faith! Will they not translate the Scripture of their Faith! Will they not translate the Scripture of their Faith! Will they not translate the Scripture of their Faith! Will they high was ever open, fair, and free—if anything was ever blatant, even—it was the Reformation. To quote from a mighty British pen;
"It save a mighty impulse and increased activity to thought are impury agriated the mer was of secondated prejudice.

tian. To quote from a mighty British pen;

"It gave a mighty impulse and increased activity to thought and inquity agitable the next was of accumulated prejudices throught at Europe. The effect of the concession was general, but the shock was greatest in this country." (Eagiand)

It toppled down the full-grown, intolerable abuses of centuries of a blow; heaved the ground from under the feet of bigots of faith and slavish obedience; and the rear and dashing of opinious, loosened from their recustomed hold might be heard like the noise of an angry sea, and has never yet subsided. Germany first breke the spell of mishegotten fear, and gave the watchword; but I agland joined the shout, and achoed it back, with her island voice, from her thousand cliffs and craggy shores, in a longer and londer strain.

With that cry the genius of Great Britain rose, and three down the gauntiet to the nations. There was a mighty fermentation; the waters were out; public opinion was in a state of projection; liberty was held out to all to think and speak the truth; men's brains were busy; their spirit stirring; their hearts fail; and their hands not idle. Their eyes were opened to expect the greatest things, and their ears burned with curiosity and real to know the truth, that the truth might make them free. The death-blow which had been struck at scarlet vice and bleated hypocisy lowescad tongues and made the talismans and love tokens of Popish superstitions with which she had beinghted her followers, and committed abomications with the people, fail harmless from their necks.

The translation of the Bible was the chief engine in the great work. It there open, by a secret spring, the rich tressures of religion and morality which had then been locked up as in a shrine. It vacated the visions of the prophets, and conveyed the lessons of inspired teachers to the meanest of the people. It is part to the meanest of the people. It is part to the meanest of the people. It is part them common cause. Their hearts burnt within them as they read. It gave a mind to the people, by greing them common subjects of the people their union of

inspired teachers to the meanest of the people. It gave them a common interest in a common cause. Their hearts burnt within them as they read. It gave a mind to the people, by giving them common subjects of thought and feeling. It comented their union of character and seculiment; it created endless diversity and collision of opinions. They found objects to employ their faculties, and a motive in the magnitude of the consequences attached to them to exert the utmost eagerness in the pursuit of truth, and the most during intropolity in maintaining it. Religious controversy sharpens the understanding by the subtlety and remoteness of the topics it discusses, and embraces the will by their infinite importance. We perceive in the history of this period a nervous, maculine intellect. No levity, no feebleness, no indifference; or, if there were, it is a relaxation from the intense activity which gives a tone to its general character. But there is a gravity approaching to piety, a seriousness of impression, a conscientious severity of argument, a habitual fervor of cathusiasm, in their method of handling almost every subject. The debates of the schoolmen were sharp and subtle enough; but they wanted interest and granteur, and were, besides, confined to a few. They did not affect the general mass of the community. But the Bible was thrown open to all ranks and conditions "to own and "read," with its wonderful table of contents, from Genesis to the Revelations. Every village in England would present the scene so well described in Burns's "Cotter's Saturday Night." How unlike this agitation, this shout and its echoes, this impulse and activity, this concussion, this greenal effect, this blow, this earthquake, this roar and dashing, this longer and londer strain, this public opinion, this liberty to all to think and speak the truth, this stirring of spirits, this opening of eyes, this zoal TO K NOW—not nothing—but the truta, that the truth might make them free! How unlike to this is Know-Nothings and south of ruth; it prot

School mistresses have been dismissed from schools in Philadelphia, and carpenters from a building in Cinci neti.

Fourth: It is not only opposed to the Reformation and Protestantism, but it is opposed to the faith, hope, and charity of the Gospel. Never was any triumph more complete than that of the open conflict of Protestants against the Pope and priesteraft. They die not oppose proscription because it was a policy of Catholics, but they opposed Catholics because they employed proscription. Proscription, not Catholics, was the odium to them. Here, now, is Know Nothingism combatting proscription, and exclusiveness with proscription and exclusiveness with proscription and exclusiveness with proscription and exclusiveness, secrecy with secrecy, Jesuitism with Jesuitism. Totcrators, by American example, had begun its march throughout the earth. It trusted in the power of truth, had faith in Christian love and charity, and in the certainty that God would decide the contest. Here, now, is an order proposing to destroy the effect of our moral example. The Pope himself would soon be obliged, by our moral suasion, to yield to Protestants, in Catholic countries, their privileges of worship and their rites of burial. But, no, the proposition now is "to fight the devil with fire," and to procribe and exclude because they proscribe and exclude because from the proposition proscribe and exclude because t

"lowly Jesus." Protestant priesteratt is cousia-germain to Catholic; and where is this to end but in giving to our Protestant priests—the worst of them, I mean, such as will "put on the livery of Heaven "to serve the devil in"—a control or political power, and thus to bring about the worst union which could be devised, of Church and State? The State will prostitute and corrupt any Church, and any Church will enslave any State. Corrupt our Protestant priests, as the Catholics have been, with temporal and political power, and they will be of the same "old leaven"—the same old beast—the same old ox going about with straw in his mouth! And where will the war of sects end? When the Protestant priests have gotten the power, which of their sects is to prevail? The Catholics proceribed, which denomination next is to fall? The Episcopal Church, my mother church, is denounced by some as the beastard daughter of the whore of Rome. Is she next to be put upon the list of proscription? And when she is excluded, how are the Predestinarians and Aramenians to agree among themselves? Which is to she is excluded, how are the Predestinarians and Aramerians to agree among themselves? Which is to put up the Governor for Virginia, or the President for the United States? Which is to have the offices, and how is division to be made of the spoils? Sir, this secret association, founded on proscription and intolerance, must end in nothing short of corruption and persecu ions of all sects, and in a civil war against the domination of priesteraft, Protestant or Catholic! Indeed, is it so already, that a real reason for this SECRECY is, that the priests who have a zeal without knowledge against the Pope are unwilling to be seen in their union with this dark-lantern movement! Woe! woe! woe! to the hypocrite who leaves the work of his Master, the Prince of Peace, the great High Priest after the order of Melchisedec, for a worldly work like this!

work of his Master, the Prince of Peace, the great High Priest after the order of Melchisedee, for a worldly work like this!

Sixth: It is against free civil government, by instituting a secret object by beyond the reach of popular and public scrutiny, and supported by blind instruments of tyranny, bound by test-oaths. If the oaths and proceedings of induction of members published be true, they bind the noviciates from the start to a passive obedience but to one law, the order of intolerance and prescription. Men are led to them by a burning curiesity to know that they are to know nothing! The novelty of admission beguiles them into achievence. They assemble to take oaths, and promise to obey. To obey whom? Do the masses, will the masses, is it intended that the masses of their members shall know whom? Where is the central seat of the relied prophet? In New-York? New-England? or Old England? Who knows that knownothingism is not influenced by a cabal abroad? by a foreign influence? Whence passes the sign? Of course, from a common center somewhere. Is that center in Virginia, for the orders here. If not, is that center in Virginia, for the orders here. If not, is that center in Virginia, for the orders must have degrees; the degrees are higher and lower, of course, and the higher must prescribe the rule to govern. Each degree must have its higher officers, and all the orders must have degrees; the degrees are higher and lower, of course, and the higher must prescribe the rule to govern. Each degree must have its higher officers, and all the orders must have degrees; the degrees are higher and lower, of course, and the higher must prescribe the rule to govern. Each degree must have its higher officers, and all the orders must have degrees; the degrees are higher and lower, of course, and the higher must prescribe the rule to govern. Each degree must have its higher officers, and all the orders must have degrees; the degree are higher and lower, of course, so the subject to some one. Now, how many persons constitut

by knowing nething. They threaten their enemies, and some of their enemies skulk from fear of offending them. They also an antion, and a nation, with its political and church parents, gives them at once consideration and respect as a power to be dreaded or courted. Thus, in a night, as it were, has an oligarchy grown up in secret to control our liberties, to dictate to parties, to guide elections, and to pass laws. They are establishing presses, too, but we cannot define from their positions a single principle which we can say Know-Nothings may not disown and disvow. The prophet of Korassan never gave out words more cabalistic—words to eatch by sounds, and sounding the very opposite of what they really mean. When they have men's fears, curiosities, hopes, the people's visices, the ballot boxes, the press, at their command, how long will our minds be free, or persons said, or property secure? How long will stand the pillars of the pen when liberty of conscience is gone and birth is made to "make the man!" He is a dastard, indeed, who fears to oppose an oligarchy of secret caballiks this, and loves not human rights well enough to protect them. protect them.

No new acquisitions can ever be made by purchase conquest, if foreigners or Catholics are in the boxadaries of the acquired countries; for surely we want not seek of the acquired from the privileges of a republic. If not fee their own sakes, for the sake of the republic we want save ourselves from this example.

As early as 1787 we established a great land order nance—the mest perfect system of eminent domain of proprietary titles, and of territorial sections which the world had ever beheld to bless the homeless children of men. It had the very house warring of hospitality in it. It wielded the log wood are and cleared a continent of forests. It made an assign the Old Word, and dotted the New with log-cabina around the hearths of which the tears of the assign in the total world and in the total strength and might and majesty. It brought to get the foreigners of every country and clime—immigrants from Europe of every country and clime—immigrants from Europe of every language and religion—and its most wonderful effect has been to assemble all races. Irish and German. English and Frach, Seotch and Spaniard, have met on the western presire, in the western woods, and beave peopled villages and towns and either—queen cities, rivaling the morts of castern commerce; and the Teutoute and Ceitne and Anglo Saxon races have in a day mingled into owner distinguishable mass, and that one is "American"—American in every sense and in every feeling, in every instinct and in every impulse of American activities. The raw German's ambition is first to acquire land enough upon which to send word back to the baron he left behind him that he does not enough hold of a free consure."—The children of all as crossed in blood, in the first generation, so that shooley can't tell of what parentage they are—bey all become brother and sister Jonathans to catality stock—Jonathans to order of heart and with the ride at any fee who dares to invoke a commerce and immigrants to rise generation and drive stock—Jonathans to order foreigners and immi

of any invaders, and making "a host of freedom which is the host of God!"

Now, shall all this policy and its proud and happy fruits be cast aside for a contracted and selfash scheme of intolerance and exclusion? Shall the unnumbered sections of our public tands be fenced in against imnigrants? Shall hospitality be denied to foreign settlers? Shall no asyium be left open to the poor and the oppressed of Europe? Shall the clearing of our lands be stopped? Shall population be arrested? Shall progress be made to stand still? Are we aufeited with prosperity? Shall no more territory be acquired? Shall Bermuda be left a mare clausum of the Gulf of Mexico, and Jamaica, a key of South American conquest and acquisition, in the hands of England; Cuba, a depôt of domination over the nouth of the Mississippi, in the hands of Spain, just strong enough to keep it from us for some strong maritime power to seize whenever they will conquer nouth of the Mississippi, in the hands of Spain, just strong enough to keep it from us for some strong maritime power to seize whenever they will conquar or force a purchase; Central America in the gate-way of commerce between our Atlantic and Pacilic possessions, lest foreigners be let in among us, and Catholice come to participate in our privileges! Verily, this is a strange way to help American lastitutions and to promote American progress. No, we have institutions which can embrace a world, all markind, with all their opinions, prejudices, and passions, however diverse and clashing, provided we athere to the law of Christian charity and of free toleration. But the moment we dispense with these laws, the pride and progress and glory and good of American institutions will cease forever, and the memory of them will but goad the affections of their mourners. Selfishness, utter selfishness, alone can enjoy these American blessings without desiring that all mankind shall participate in their glorious privileges. Nothing, nothing is so dangerous to them, nothing can destroy them so soon and so certainly, as secret societies, formed for political and religious ends combined, founded on proscription and intolerance, without necessity; against Law; against the spirit of the Christian Reformation; against the whole scope of Protestantism; against the faith, hope and charity of the Bible; against the peace and purity of the Christian Reformation; against the whole scope of Protestantism; against the faith, hope and charity of the Bible; against the peace and purity of the churches; against American settlements and land ordinances; against Americans mit every sense and shape!

Lastly: What are the evils complained of, to make and shape

Lasting: What are the evils complained of, to make

and shape!

Lastiy: What are the evils complained of, to make a pretext for these innovations against Americas policy, as heretofore practiced with so much success and such exceeding triumph?

First: The first cause, most prominent, is that the native and Protectant feeling has been exasperated by the course pursued by both political parties in the last several presidential campaigns; they have cajoled and "homey fuggled" with both Catholics and foreigners by bith, naturalized and unnaturalized, ad naucom.

Foreigners and Catholics were not so much to blame for that as both parties. And take these election toys from them, and does any one suppose that they would not resort to some other humbug! Is not another hobby no warning to put down both of hese pets of party? Is not the donkey of Koow. Nothingism now kicking its heels at the lap-dogs of the "rich Irish brogue," and the "sweet Germss" accent, "for the fondlings and pettings of political parties?

parties!
Second: Both parties have violated the elections and laws of naturalization in rushing green grants, just from on ship-board, up to the policy.

ote.
This, sgain, is the fault of both parties. And the This, again, is the fault of both parties. And this is confined chiefly, if not entirely, to the cities. It don't reach to the ballot-boxes of the country at large, and is not a drop in the ocean of our political inference. In New York, Philadelphia, Baltimore, Cacinosti and New Orleans, the abase, I venture to as, don't number, in fact, 500 votes. It is nothing overywhere else in a country of universal suffrage and of 20 millions of free people. And would perjury affirmed in elections be arrested by the attempt to soluble Catholics and foreigners by birth from office or by extending the limitation of time for mataristic of the ore by repealing the naturalization last Either of these remedies for the error would unitely the perjuries and the frauds and the roreign work.